2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

frequent screams, or in broken exclamations: *O yaooé! ecoo tammy'é! O yaooé!* Alas!—Oh! my father!—alas!—Her sorrow was so great that, at times, she appeared quite bereft of reason; and her truly pathetic expressions of it, joined to those of the widows, and female attendants of the late king, all beating their breasts, and screaming from time to time, rendered the house truly a house of mourning, beyond the power of the imagination to picture. The place was lighted up at night, by lamps with cocoa-nut oil, (used only on such occasions) presenting a scene, if possible, still more affecting than that which happened on the occasion of Toobó Nuha's death.

In the course of the night, Mr. Mariner went into the house several times, partly out of curiosity indeed, but principally moved by feelings of regret for the loss of his great and kind patron;—for though he could not in *every* point of view admire him as a man,—yet he could not but esteem him and reverence him as a benefactor: he had received from him great and numerous favours: and notwithstanding his faults, there was a something essential in his character which commanded respect; and Mr. Mariner felt that, in losing him, he had sustained a very great loss. The prince checked him in these frequent visits to the house; urg-

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

the *fytoca*. The provisions with which these *tabooed* women and mourners in general are provided were sent, on this occasion, with bales of *gnatoo*, first to the young prince, by the different chiefs and matabooles; the prince then ordered the greater part of them to be sent to the *tabooed* women: and they were accordingly carried and placed on the ground, at some distance from the grave, or else laid down before the temporary house, to which the chief of the *tabooed* women retires to be fed; and she orders them to be distributed to the different chiefs and matabooles, who again share them out in the usual way. The fifth and tenth days of such a ceremony are, however, marked by a greater quantity of provision than ordinary being sent, for which they give no reason but that of custom. On the twentieth day there is also an unusually large quantity sent; and this is by way of finishing the funeral ceremony. With these provisions they also send every day a supply of *tomes**, to light up the *fytoca* during the night: these tomes are held by a woman, who, when fatigued with this office, is relieved by another: those who take the light into their charge are of the lower ranks. They, as well as the others, when not oppressed by sleep, in general spend their time in talking upon in-

* The tome is a sort of torch.

6: Collocott M-5 (no date) 1928 OU9 Tonga OU9

Stick and Knife

A player held a stick in one hand and struck it with a knife, repeating a rhyme. If he timed his strokes correctly he struck 15 times during the recital of the words.

Toki mo toki fekau mai e motu'a toki
Ke ta e toki ta ke fiha, ta ke hongofulu ma nima kauka.

Hatchet and hatchet send here *e*, ancient hatchet,
To strike *e*, then strike how many?
Strike to ten times and five, *kauka*.

From these words it would seem that, before the advent of steel knives, a stone hatchet was used in striking the stick.

Poems Relating to Places

A very large class of poems celebrates the scenic beauties and interesting localities of Tonga. Gifford who has published a number of such compositions (*21*, pp. 5-19; *22*, pp. 91-95), says, "the feeling for the beauties of nature is one of the marked cultural characteristics of the Tongan people."

Following are several more examples of this class of composition; but it is a class to which additions are being made constantly. Although special interest attaches to many of the pieces of the older bards, the native muse is as vigorous as ever. Localities and events are being constantly celebrated. Towards the end of 1911 I met a remarkable old blind bard in the tiny island of Fonoifua, Haapai, whose population numbers only about 35 souls. He took his band of singers into the little native built church, dimly lit by hurricane lanterns, and led them in the singing of his own compositions, pieces of haunting sweetness. Later in a dwelling, they sang a poem celebrating a concrete cistern that had been built on the top of the little hill in the center of the island. This cistern doubly deserved the honor of poetic celebration in that it was the first of its kind in that part of Tonga, and boasted the added glory of a pipe which brought the water from the cistern to the village. I do not know the old blind bard's name, nor have I any of his pieces, but would pay him this small tribute of recognition, for his airs are among the sweetest that I heard in the islands.

The Environs of Nukualofa[1]

Wind from the back of Koloa,[2]
Beat upon the anchorage of canoes;
Come let us praise Nukualofa,
Let us go up at Tongataeapa,[3]
And ask in the homes of the chiefs
Where perchance is Onemalama?[4]
There stood a hala alone
On the mound Puamofefinea,
Near the pool Finenaakakala,
Where creeps the *ngingie* of the shore.[5]
The wild duck cry
Put to flight by the noise of the kava.
Come, let us leave Veitata,[6]
We shall go up at Tukungatokelau,[7]
Faletuuloto and Vakahahau,
And the pool of the fish that was buried.

9: Collocott M-5 (no date) 1922 OU9 Tonga OU9

DIVISIONS OF NIGHT AND DAY

Following are a number of terms descriptive of various periods 805
of the night and day, forming a more or less rough and ready time system. Starting from sunset and advancing through the night and the succeeding day these terms are:

1. **To ae laa:** Sunset.
2. **Fellollongaki:** Recognizing. There is still sufficient light for people to recognize each other at a considerable distance.
3. **Uuli-kelekele:** Dark earth. It is now a little darker, and the face of the earth is begining to appear black.
4. **Femaŭaki ae pouli:** Dark obtaining everywhere. The darkness is enveloping all things.
5. **Tu mama:** Lamp lighting. Doubt is expressed as to whether or not [373] this is ancient, though the Tongans employed artificial lighting before the coming of Europeans.
6. **Ha ae otu kaveinga:** The ranks of the constellations appear.
7. **Kau pouli:** Darkness bodied forth, black night.
8. **Tuua-po:** Night standing (?). Frequently with the addition of *malie*, exact, Tuua-po malie. The middle of the night.
9. **Vale po:** Night of no account (literally); indicates the same period of far-advanced night as Tuua-pomalie. This term relates perhaps primarily to dances and games, indicating that the night is so far spent that the main part of the amusements is over and the chief spectators and actors gone. What remains is of no account, the unconsidered amusement of such as choose to prolong the entertainment. This explanation though offered by a very intelligent Tongan seems very doubtful.
10. **Mafuli ae Kaniva:** The Milky Way turned. The Milky Way has turned so far that it is pointing to the east where the sun will soon rise.
11. **Moa mua:** First cock. Earliest cock crow, probably considerably earlier in Tonga than in higher latitudes.
12. **Tataki aho:** Leading in day.
13. **Fakaholo-fononga or Fakahala-fononga:** Making journey advance. This indicates the appearance of a star which is known to rise not long before dawn. Its appearance cheers travelers with the promise of approaching day.
14. **Moa mui:** Later cock (crow).
15. **Fetuu Aho:** Day star. The name is applied to Venus during her early morning appearances more than to any other star, but may indicate any bright star whose rising closely precedes the dawn.
16. **Ata a puaka:** Shadow of pig. This phrase is applied to much the [231] same time as that marked by the appearance of the day star. The

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12: Vason M-3 (1797-1801) 1810
OU9 Tonga OU9

We found, upon our return, that our friends in the vessel had not been idle, in our absence, they had actively amused themselves in fishing, and during the day, had caught seven sharks.

Proceeding forwards about four days, at noon, we came in sight of Savage Island, so called by Captain Cook, on account of the barbarous appearance and behaviour of the natives. Having little wind, we did not come near it till night; but, through the dark, we discovered many of the natives with lights in their hands, fishing. These lights, as I afterwards found, when I came to Tongataboo, are a kind of torch, which they call Tomais, made from the bark of the cocoa-nut tree, which, every year, grows up with the young stem, as it rises from the old stock; and as the new stem increases, it separates from it, like the husk from the fruit.

These bark leaves, (if I may so term them) are of an aromatic unctuous nature, and rising from the tree, to the length of two or three feet, very well serve, when bound together, to supply the place of a torch. The inhabitants of the Southern Islands carry them by night, to the sea; as the light proves an excellent decoy to attract the fish, which they then easily catch with a small net.

As soon as we discovered the lights, the Captain ordered the ship-bell to be rung; immediately the lights vanished; but in a quarter of an hour they again appeared. If it had been day, we should

12: Vason M-3 (1797-1801) 1810
OU9 Tonga OU9

often divert themselves, viz. shooting rats, I became, after a time, almost as dextrous as the natives. To provide for this sport, they take out the kernel of the cocoa-nut, which being burned and chewed, the servants are sent to strew it in places near the road, in fences, and in hollow trees. Meanwhile the chiefs, with bows and arrows, take their station near, and making a squeaking noise exactly like the rats, these animals soon come out to feed upon the nuts, when the chiefs, ranged in order each for his turn, shoot at them for a wager; he that kills the most, in the same number of shots, wins the game.

They are a very active people, yet they often spend whole days, when they have no particular employment, in luxurious indolence. These days they generally close in dancing and singing; of which they are peculiarly fond.

The chief will send round the district, and collect together thirty, forty, or fifty young people of both sexes, to dance with his attendants by the light of tomais, or torches, formed, as we before showed, from the unctuous bark of the cocoa-tree.

These dances are very beautiful. Young women of the most graceful figure and comely features assemble on these occasions, their dark ringlets bespangled with aromatic flowers of a peculiar whiteness, their necks and shoulders encircled with wreaths of variegated flowers, tastefully strung to-

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

VI.

THE POLITICAL USES OF A STATE CHURCH.

THE *bolotu*, or night-service, is a growth of Tongan soil. As Christians the Tongans may no longer enjoy the mild excitement of taking kava to the shrine of a god, and see the priestess shiver and foam at the mouth in an ague fit, or hear her scream the favourable oracle in high falsetto. The missionaries have stopped all that. True, they may take to preaching, but they cannot all preach—there must be some to form the congregation. They have the histrionic instinct, and no outlet for it in private theatricals or drawing-room recitations; therefore they wisely make the mission supply the place of that which it has taken away, and to do them justice, they have produced an exhibition far more picturesque than the religious orgies of the Salvation Army.

The little thatched church blazed with kerosene-lamps that threw broad streaks of light from the windows upon the palm-leaves wet with the rain, lighting the gay *valas* and brown legs of several mysterious groups who had formed at a distance. We found the inside of the build-

46: Decktor Korn E-5 (1969-1970) 1978 OU9 Tonga OU9
Tongatapu
Motulahi

342 Main houses are of various styles, with three basic types that range from traditional to modern according to the material used in construction. First, there is the oval or rectangular single-roomed house that is walled and thatched with mats of plaited coconut-leaf, ranging in size from about 10 x 15 feet to more than five times that large. Next, there are houses made of wood, raised up to three feet off the ground on wooden or concrete stilts, and none smaller than about 20 x 20 feet. And finally there are houses made of concrete blocks, the largest and most modern of all. All concrete houses and most wooden houses are roofed with sheets of corrugated iron. Many have a roof gutter leading to a large drum in which rainwater is stored.

312 544 555 177 648 Only three houses in Motulahi have an indoor toilet and bathroom with running water. Two of these belong to two of the richest men in the village; the third is the otherwise traditional-style house of the U.S. Peace-Corps worker who teaches at one of the local schools. Besides these houses, there are a few that have water from an outside tap on the 'api. People who do not have piped water make use of their neighbors' taps or the few public taps in the village. There are also shallow wells on a number of 'api. (Well water is used for laundry and other cleaning purposes but is recognized as being not safe to

373 drink.) A number of houses have electricity, used mainly for lighting, but most people make do with a kerosene lantern or a Coleman lamp.

54: Cook G,T-5 (1777) 1967 0U9 Tonga 0U9

landing I found the King in the house along with our people. I no sooner got to him than he presented me with a large Hog and a quantity of yams. About the dusk of the evening, a number of men came and sat down in a round group and began to sing to the Musick of Bamboo drums which were in the middle of them, there were three long ones and two short, with these they struck the ground end ways as before discribed; there were two others which lay on the ground side by side, one of them was split or shivered, on these a man kept beating with two smal[l] sticks. They sung three Songs while I stayed and I left them at it and was told they continued till 10 o'clock; they burnt the leaves of the Wharra palm for a light, I have never seen them make use of any thing else.

MONDAY 16*th*. The 16th in the Morning after visiting the several workmen a shore, Mr Gore and I took a walk into the Country, the only thing we met with worthy of note was the meeting at different places with women going through the several processes of making cloth, which I shall describe in a nother place. In our return we met with Feenough and took him and another young Chief on board to dinner, but when dinner came on table niether would eat a bit, saying they were Tabu Avy;[1] but after enquiring how the Victuals had been dressed, and finding no Water had been used in Cooking a pig and yams, they both sit down and eat very heartily, and on being assured there was no water in the Wine they drank of it also. From this we conjectured that on some account or a nother they were at this time forbid to use Water, or what was more probable, they did not like the Water we made use of, it being taken up out of one of their bathing places. This was not the only time we met with people that were Tabu Avy but on what account we never could tell with any degree of certainty.

wife'. The 'great royal wife', mother of Fuanumuiava, was Tupoumoheofo, daughter of Tupoulahi, elder brother (now dead) of Macaliuaki; so that Macaliuaki was in English terminology 'the Prince's' great-uncle, not his grandfather—but would still have been regarded by him as *tusi*, grandfather. Macaliuaki had still another link with the Tu'i Tonga: his sister was the second 'great royal wife' of Paulaho's half-brother Ma'ulupekotofa. Thus, as (in English terms again), brother-in-law of the Tu'i Tonga's father, the previous Tu'i Tonga, father-in-law of the Tu'i Tonga, uncle of one of the Tu'i Tonga's wives and of his half-brother, and great-uncle of his son—as well as being Tu'i Kanokupolu—he had a formidable position. Macaliuaki died in this year, 1777, when precisely we do not know, and was succeeded as Tu'i Kanokupolu by his nephew (son of Tupoulahi), Tu'i Halafatai. This uncertainty is probably the reason why the latter is sometimes, it seems quite wrongly, said to have been the ruler at the time of Cook's visit.

[1] There is no doubt that Cook's second conjecture about Finau and his friend was the right one. Water from a bathing place could not possibly be used to cook or mix with food: 'Tabu Avy' is *tapu a tai*, *tapu* because of the water. As for the other people, water might be *tapu* for any number of reasons; but water, it must be noted, was also a 'cleansing agent' for doing away with some other sorts of *tapu*.